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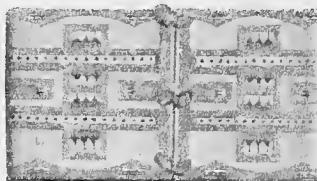
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MY MADELINE.

Air—“*My Maryland.*”

(With the Compliments of the Author,
REV. STANLEY EDWARDS LATHROP, A. M.,
Ashland, Wis.

Madeline, my Madeline,
Here's my heart's devotion ;
Queen of all the Island line
In river, lake or ocean !
Fair thou art in summer sheen,
In thy robes of evergreen---
Fairer isle no eye hath seen,
Madeline, my Madeline !

Madeline, Queen Madeline !
Nature's royal glory
On thy shores doth far outshine
Poet's song and story !
Gitchee-Gumee* marshals round
Sparkling billows, jewel-crowned ;
Winds and waves with joy resound,
Madeline, my Madeline !

Madeline, loved Madeline !
Thy transcendent beauty
Girt with waters crystalline
Gives me strength for duty ;
Sunset splendors rich and rare
Glowing through thy balmy air
Drive away my sordid care---
Madeline, my Madeline !

Madeline, my Madeline !
Strength and peace aboundeth
'Mid thy fragrant forest pine,
Where the song-bird soundeth ;
Oh beloved, blessed isle,
Charming is thy radiant smile,
Let me rest with thee awhile,
Madeline, my Madeline !

* Indian name for Lake Superior.

A HISTORICAL SKETCH
OF THE
“OLD MISSION,”

And Its Missionaries to the Ojibway Indians, on

MADELINE ISLAND,

LAKE SUPERIOR, WISCONSIN.

BY REV. STANLEY EDWARDS LATHROP, A. M.

MEMBER OF THE PARKMAN CLUB OF MILWAUKEE ;
MEMBER OF THE STATE HISTORICAL SOCIETY
OF WISCONSIN.

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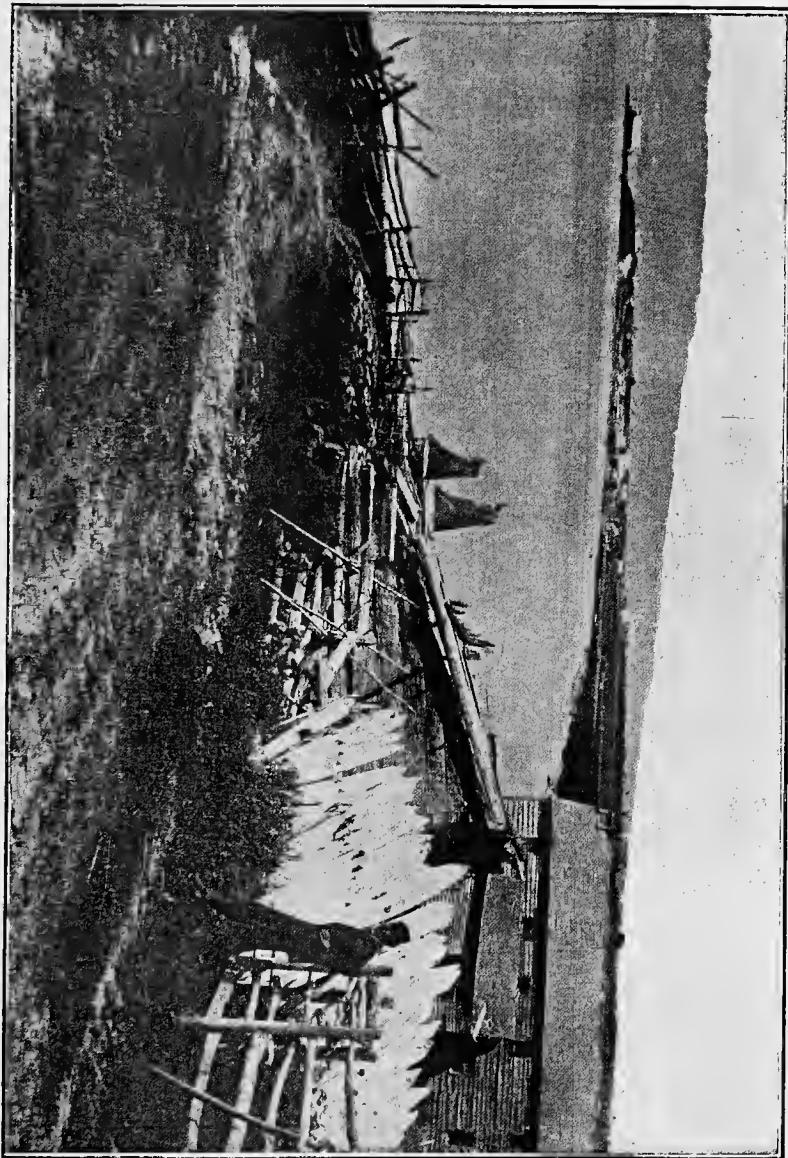
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TO ALL WHO BELIEVE IN THE GOOD OLD VIRTUES
Of Consecration, Courage, Charity, Devotion, Faith, Hope,
Love, Patience, Philanthropy, Self-Sacrifice, and Stead-
fast Toil for Christ's sake to uplift Humanity, these
pages are Cordially Dedicated "In His Name"
by
THE AUTHOR.



BIRD'S-EYE VIEW OF THE APOSTLE ISLANDS, LAKE SUPERIOR.

THE "OLD MISSION HOUSE," IN 1870, SHOWING LA POINTE AND BAYFIELD IN THE DISTANCE.





THE OLD MISSION CHURCH, BUILT IN 1839

INTRODUCTORY.

Some old buildings are eloquent—some weather beaten timbers are inspiring. They being time-stained yet speak of noble lives lived, of self-sacrificing deeds done by their former inhabitants. They are on holy ground, full of inspiring and uplifting memories.

Such a building is the "Old Mission House" on Madeline Island. The writer has spent his summer outings for thirteen successive years upon that historic and charming island. Each year not only increases his love for its countless natural beauties, but also his veneration for those noble men and women of God, the Ayers, Halls, Boutwells, Wheelers and others, who there faithfully labored for the uplifting of their Indian brothers, three-quarters of a century ago. The house they built is now used, very appropriately, as a place of summer rest and recreation for "tired workers for others." Let not these nor any one else forget the heroic lives once lived within those historic walls.

It has been a labor of love and inspiration to the writer, to put this brief record in shape. He has endeavored to be historically accurate, so far as possible, but is not infallible. Acknowledgement is made to the following authorities, consulted in preparing these pages:

Rev. J. N. Davidson's "In Unnamed Wisconsin;" Dr. R. G. Thwaites' "Story of the Badger State," and "Story of Chequamegon Bay;" Rev. E. D. Neill's "History of Minnesota;" Rev. S. S. Hebbard's "Wisconsin under French Dominion;" the Wisconsin Blue Books, 1899-1904; the Wisconsin Historical Collections, 16 vols.; William Warren's "History of the Ojibways" in Volume V. of the Minnesota Historical Collections; Rev. A. Brunson's "A Western Pioneer;" Armstrong's "Early Days among the Indians;" Mary H. Porter's "Memoir of Eliza Chappell Porter;" "Memoir of Mrs. Harriet Wood Wheeler," by her children; Rev. J. H. Pitezal's "Lights and Shades of Missionary Life," and "Life of Peter Marksman;" Father Chrysostom Verwyst's "Life of Bishop Baraga;" Hon. Moses M. Strong's "History of Wisconsin Territory;" Hon. R. L. McCormick's "Evolution of Indian Education;" Dean G. L. Collie's "Wisconsin Shore of Lake Superior;" bound volumes of the Annual Reports of the American Board of Commissioners for Foreign Missions, 1828-1870; H. E. Legler's "Leading Events in Wisconsin History;" Rev. H. L. Morehouse's "Baptist Home Missions in America;" Rev. G. S. Plumley's "The Presbyterian Church throughout the World;" Rev. George Punchard's "History of Congregationalism;" McKenney's "Tour to the Great Lakes;" Shea's "Roman Catholic Missions in America;" Bennett and Lawson's "History of Methodism in Wisconsin;" Folsom's "Fifty Years in the Northwest;" Mrs. Kinzie's "Wau-Bun, the 'Early Day' in the Northwest;" Mrs. Gen. Van Cleve's "Three Score Years and Ten;" the Western Historical Company's "History of Northern Wisconsin;" the Parkman Club Papers, Milwaukee; Theodore Roosevelt's "Winning of the West;" Parkman's "Jesuits in North America," "France and England

AUTHORITIES CONSULTED.

in North America," and "Half Century of Conflict;" Rev. S. Peet's "History of the Presbyterian and Congregational Churches and Ministers in Wisconsin," (pub. 1851); Rev. Dexter Clary's "History of the Churches and Ministers Connected with the Presbyterian and Congregational Convention of Wisconsin," (pub. 1861); the Catholic Historical Publishing Company's history of "The Catholic Church in Wisconsin;" Turner's "Character and Influence of the Fur Trade in Wisconsin;" Bancroft's "History of the United States," also Hildreth's, Ridpath's, Eggleston's, and Smith's respective histories of the same; Rev. W. G. Miller's "Thirty Years in the Itinerancy;" Rev. Jos. B. Clark's "Leavening the Nation;" Chandler and Chittwood's "Makers of American History;" Tenney and Atwood's "Fathers of Wisconsin;" Rev. W. D. Love's "Wisconsin in the War;" Tuttle's "Illustrated History of the State of Wisconsin;" Prof. T. C. Chamberlin's "Geology of Wisconsin;" Encyclopædia Britannica, New American Cyclopædia, Johnson's Universal Cyclopædia, International Cyclopædia.

Also files of periodicals: Missionary Herald, 1825-1870; the American Missionary, 1865-'67; Bayfield County Press, Ashland Daily Press, North Wisconsin Evangel, and the Helping Hand—the three last-named of Ashland Wis.; G. F. Thomas' "Picturesque Wisconsin;" Wisconsin Historical Publishing Company's "Wisconsin Historical Magazine;" "Magazine of American History;" "The Wisconsin Puritan," (formerly of Milwaukee); "Our Church Life," (Congregational State organ, now printed at Madison); "The Interior," (Presbyterian) and "The Advance," (Congregational,) both of Chicago; "The Congregationalist" (Boston,) and "The New York Observer," (Presbyterian); "The Home Missionary," 1824-1870, (organ of the Congregational Home Missionary Society.)

Also personal letters or information, from Mrs. Mary Warren English and Mrs. Charlotte Warren Spears, both of White Earth, Minn.; Rev. E. P. Wheeler, of Lake Geneva, Wis.; Miss Harriet Wheeler and Rev. E. P. Salmon, of Beloit, Wis.; the late Rev. Henry Blatchford, (Indian preacher) of Odanah, Wis.; the late Prof. Joseph Emerson, D. D., of Beloit College; Rev. J. E. Roy, D. D., of Chicago; Rev. A. L. Riggs, of Santee Agency, Nebr.; Rev. C. W. Francis, of Brookfield Center, Conn., (formerly of Atlanta Univ., Ga.); Rev. C. H. Daniels, D. D., of Boston; Rev. Chas. L. Thompson, D. D., of New York City; Hon. C. D. O'Brien, of St. Paul, Minn.; Rev. John N. Davidson, of Dartford, Wis.; Dr. R. G. Thwaites, Secretary Wisconsin State Historical Society, Madison, Wis.; Rev. D. I. Miner, of Seattle, Wash.; the late Benjamin G. Armstrong, the late Edwin Ellis, M. D., and Ex-Governor S. S. Fifield, all of Ashland; Capt. R. D. Pike of Bayfield; John B. Cadotte, G. F. Thomas, D. R. Angus, Thos. Stahl, and other old settlers of La Pointe.

STANLEY EDWARDS LATHROP.

Ashland, Wisconsin, August, 1905.

The Story of "The Old Mission" and its Missionaries.

LET US turn back the clock of Father Time three-fourths of a century, to the year 1830. Even the name of Wisconsin was not then born. There were scarcely 3,000 white settlers in the present limits of the great Badger State. There were then but three counties—Brown, Crawford and Michillimackinac—in all the region from Lake Michigan to the Missouri river, comprising a part of Michigan Territory. Michillimackinac County, whose seat was at Sault Sainte Marie, covered all of what is now Northern Michigan, Northern Wisconsin, Northern Minnesota and North Dakota. The vast Lake Superior empire was mostly a dense wilderness, inhabited by roving bands of Ojibway Indians. Mackinaw had long been the commercial center of all the great Northwest; but by 1830 it had almost become supplanted by the ancient settlement on Madeline Island, "La Pointe, Lake Superior," as it was called for nearly two centuries. Upon this beautiful island, 300 miles west of "the Sault," dwelt between 2,000 and 5,000 Ojibways, with wandering habits. For many generations this had been their national capital, their sacred and beloved island. This region had successively belonged to Spain, France, England, Canada, United States, Virginia, Northwest Territory, Indiana Territory, Illinois Territory and Michigan Territory. It did not become a part of Wisconsin, until the organization of Wisconsin Territory, in 1836.

Beautiful Madeline Island has reigned for four hundred years the historic and undisputed "Queen of the Apostle Archipelago."

She has not however always borne her present royal name. The Indians called it "Mon-ing-wun-a-kaun-ing," meaning "the place of the golden-breasted woodpecker." Franquelin's pioneer map (1688) gives it the name "Isle Detour, ou St. Michel." Bellin's French map of Lake Superior (in Charlevoix's *Histoire et Description Generale de Nouvelle France*, Paris, 1744) calls the long sand-point of Shag-a-waum-ik-ong (now Chequamegon Island, or Long Island) "Pointe de Chagaumigon," and styles the present Madeline Island "Isle La Ronde," after the French trader La Ronde; what is now Basswood or Bass Island, he calls "Isle Michel," and at the southern extremity of Chequamegon Bay indicates that at that place was once an important Indian village. In De l'Isle's map (1745) a French trading house (*Maison Françoise*) is shown on Shagawaumikong Point itself. Other travelers have given Madeline various names—such as "Woodpecker Island," (doubtless a translation of the Indian name above mentioned;) "Montreal Island;" "Virginia Island," (Schoolcraft, 1820;) "Michael's Island," (McKenney, 1826;) "Middle Island" (because midway between the trading stations of Sault Ste. Marie and Fort William on Pigeon River;) "Cadotte's Island," after the trader Michel Cadotte; and "La Pointe Island," (because La Pointe village is built upon it.) The modern Indian tradition is that the present name "Madeline" was given to it in the following romantic way:

Jean Baptiste Cadotte was a French trader at the Sault in 1756, of high character and great influence, whose wife was an Ojibway woman. Retiring from active labor in 1796, he divided his business between his two sons, Jean Baptiste and Michel. The latter had been educated in Montreal. Settling at La Pointe about 1792, he married E-quay-say-way, the daughter of the great chief White Crane. Being married by a Catholic priest at Mackinaw and baptized by the Christian name "Madeline," (a common custom with Indian converts, both Protestant and Catholic) her father gave the new name "Madeline" to the beautiful island which was her birthplace. From her are descended the Cadottes and the Warrens of the present generation.

Michel Cadotte was a man of generous heart, very influential among the Indians, who called him "Ke-che-me-shane," meaning "Great Michel." He died at La Pointe in 1836, and was buried in the old Catholic cemetery, on the beach near Middlefort River. His two sons, Jean Baptiste and Michel, fought in the British army in the war of 1812. Both received serious wounds, Michel losing an arm in battle.

Here at La Pointe, in 1830, was the principal station of the great American Fur Company. Its long commercial arms were stretched out like those of an octopus in every direction for hundreds of miles, to gather furs. The hardy Canadian voyageurs and the keen-eyed Indians brought these coveted pelts long distances in their birch-bark canoes for barter. The few white settlers in these isolated regions had few luxuries, as all supplies from "the States" must come by sail or paddle. There were no steamboats, no railroads, no telegraph, no telephone, no electric lights, no kerosene oil, no bicycles, no friction matches, no photographs, no sewing-machines, no gasoline, no dynamite, no phonograph, no postage stamps, no envelopes for letters. In business matters, most of the fur traders were in it for money only, and were apt to be unscrupulous in their methods. Col. Zachary Taylor (afterward General and President) who commanded at old Fort Crawford, Prairie du Chien, in 1829, said after some trying experiences: "Take the American Fur Company in the aggregate, and they are the greatest set of scoundrels the world ever knew."

But the impetuous Colonel certainly did not know all the employes of the American Fur Company. There were many noble exceptions to this rash statement. Among these were Lyman M. and Truman A. Warren, two brothers, who in 1818 went West to seek their fortune. They settled at La Pointe and engaged in fur-trading, at first independently, but afterward as partners and "factors" of the American Fur Company. Truman died seven years later. His son received a good education, becoming Rev. James H. Warren, D. D., one of the most highly honored and useful ministers of the Congregational churches. He was for

twenty-five years Home Missionary Superintendent of the churches in California, dying in 1904.

Lyman Marquis Warren was a descendant of Richard Warren, one of the May Flower Pilgrims who landed at Plymouth in 1620. Gen. Joseph Warren who fell at Bunker Hill was a descendant of a collateral line of the family. Abraham Warren a descendant of Richard, born Sept. 25 1747, fought in the Revolution as did also Stephen, his son. Lyman Warren, son of Abraham, was born in Hartford, Conn., May 25, 1771 and was married in Berkshire, Mass. to Mercy Whipple. Their son Lyman Marquis Warren, the oldest of their two sons, was born at the latter place Aug. 9, 1794. Having settled at La Pointe in 1818, it was not long until the two brothers entered the service of Michel Cadotte, the trader. They soon became general favorites. In 1821, Lyman married Mary, and Truman married Charlotte, the daughters of Cadotte. The ceremony was performed by one of the missionaries at Mackinaw. In 1823 Mr. Cadotte sold all his outfit to the Warren brothers, and retired from the business. After the death of Truman in 1825 (on board a sailing vessel on Lake Superior, from pneumonia resulting from the exposures incident to a trader's life,) Lyman carried on the business alone.

Rev. Alfred Brunson visited La Pointe in the winter of 1842-'43. In his book of reminiscences entitled "A Western Pioneer," he states that Lyman M. Warren traded for several years in the Lac du Flambeau, Lac Coutereilles and St. Croix Departments in opposition to the American Fur Co. He then entered into an arrangement with them and took charge of those three departments as partner and chief factor, making his Depot at LaPointe. This arrangement continued until 1834. La Pointe appears to have been his permanent residence until his death. Mrs. Elizabeth Ayer, widow of Rev. Frederic Ayer (the first missionary at La Pointe) states that Mrs. Warren was a woman of fine natural abilities, a good mother and a neat housekeeper, though without the advantages of any education. They raised a large family. "The children had added to more than common intelligence a large amount of go-ahead-ateness." Mrs. Warren was a Catholic, and Mr. Warren

a Presbyterian, having been converted in a revival meeting under Rev. Wm. M. Ferry at Mackinaw. Rev. Mr. Brunson who visited him in 1843 says : "Mr. Warren had a large and select library, an unexpected sight in the Indian country, having some books that I had never before seen." Mr. Warren died at La Pointe Oct. 10, 1847, at the age of 53. He was buried in the Protestant cemetery, on the hillside above the Old Mission house. Three daughters still survive, now living (in 1905) at the White Earth Reservation, in Minnesota. Warren was the last of the great La Pointe traders.

William Whipple Warren, oldest son of Lyman, became a historian of note. He studied first at Mr. Boutwell's La Pointe mission school, then at Mackinaw, then at Clarkson, N. Y., and later (1838-'41) at the Oneida Institute, Whitesboro N. Y., which was then in charge of Rev. Beriah Green, the famous abolitionist. He was always "a great student, an omnivorous reader, amiable, genial and attractive." Returning home to La Pointe, he soon acquired a remarkable command of the Ojibway tongue. He writes : "I had a great love for the lodge stories and legends of my Indian grandfathers, around whose lodge-fires I have passed many a winter evening, listening with parted lips and open ears to their interesting and most forcibly told tales." In return he would translate to them the Bible narratives and other stories learned in his reading, such tales as were calculated to interest them. At seventeen he was very skillful as an interpreter. Hon. Henry M. Rice writes : "In the treaty of Fond du Lac (Minn.) made by Gen. Isaac Verplanck and myself in 1847, William was our interpreter. He was one of the most eloquent and fluent speakers I ever heard. The Indians said he understood their language better than themselves. His command of the English language also was remarkable—in fact musical." Young Warren married in 1842 a daughter of Wm. Aitkin, the well known Indian trader, who had been educated at the Mackinaw mission school. Settling at Two Rivers, Minnesota Territory, he was elected in 1850 to the Legislature from his district, then covering more than one-half the present area of that great State. In 1852-'53 he wrote his celebrated "History of the Ojibways," which has ever since been standard authority. It is a model of

clear, concise English, with a wealth of information. The author died of hemorrhage June 1, 1853, at the early age of 28, and was buried at St. Paul. His "History of the Ojibways" is a monumental work, most highly praised by those interested in aboriginal history and tradition. It is published in Volume V. of the "Minnesota Historical Collections." It should by all means be re-published in some form more accessible to the general public.

FREDERIC AYER, FIRST MISSIONARY AT LA POINTE.

Lyman Warren was perhaps first to invite American missionaries. He united with the Mission Church at Mackinaw in which he had been married. He wrote urgent letters to the American Board of Foreign Missions in Boston, asking for missionaries to go to Lake Superior, offering liberal contributions toward their support. For some time no one could be found, to go to that far-off wilderness. In the summer of 1829, Warren on his annual trip to Mackinaw for supplies, took an extra boat in which to bring back a missionary. For the third time he was disappointed. But in 1830 he found at Mackinaw FREDERIC AYER, who consented to look over the field and to start a mission school, though he was not then a preacher.

Frederic Ayer was born in 1803, in Stockbridge, Mass. but from two years old he lived in central New York, where his father was a home missionary. He, too, was set apart by his parents for the ministry but his health was not sufficient to carry him thro' his necessary studies, and he took a clerkship in a Utica bookstore. In 1829 the Indian mission at Mackinaw needed a helper, and hearing of Mr. Ayer they were so sure that he was the man for them that one of the missionaries went to Utica in person and persuaded him to leave his business and come to their relief. But his labors in school, with a class of small boys out of school in addition, were too much. As he was an independent worker, in 1830 he went up Lake Superior with the fur traders, wintered with Mr. Warren at LaPointe, taught Mr. Warren's children and the children of his employees, and studied the Ojibway language. In 1831 missionaries were sent out by the American board to LaPointe and Mr. Ayer wintered there the second time, studying and teaching.

The next winter he went on farther, to Sandy Lake. Here he finished an Ojibway spelling book and started on foot with an experienced guide for Mackinaw, early in the spring. He was bound for Utica to get his book published early enough to go up Lake Superior with the traders.

This year, 1833, Mr. Ayer put himself under the direction of the American Board of Foreign Missions, locating at Yellow Lake. Being invited by another band to a more promising field at Poke-guma, in what is now Minnesotta, he removed there. This mission was very prosperous for a few years ; but in 1840 the Sioux vowed to avenge some real or supposed wrongs, so the Ojibways scattered and dared not return. Mr. Ayer afterward spent a few years at Red Lake, and in the winter of '48-9 settled at Belle Prairie, and opened a school there for the more promising children in different parts of the Indian country. This school continued until about the time of the Civil War. Mr. Ayer was married in 1831 to Elizabeth Taylor, and was ordained to the ministry in 1842, at Oberlin. His wife writes : "He was 'a man of his word,' and therefore he was trusted. When living on the St. Croix, an Indian came in one day, and after sitting a while in silence, he said, 'I did not sleep much last night, I was thinking hard, and puzzled. I never saw a man, before you, but what had two tongues,' and crossing his two fore-fingers held them up in explanation. 'I notice *you* have but one tongue—that is the reason the Indians like you.' Wherever Mr. Ayer lived this trait of character was noticeable. In 1865, after the close of the civil war, he went South to labor among the freedmen, and in building two large houses and remodeling another of still greater dimensions for a church, furnishing material and hiring laborers, he had much to do with the business men of the city, and this trait of character was greatly to his advantage. He gained many warm friends even among the southerners."

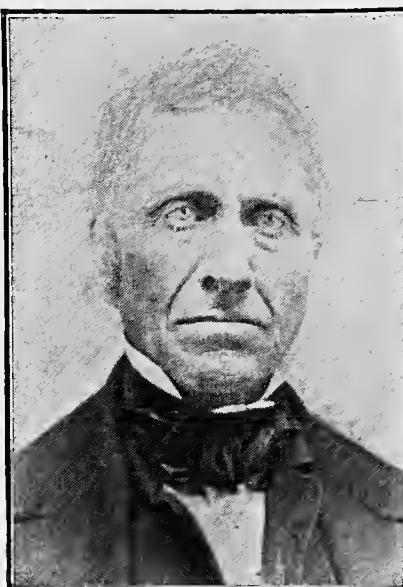
All honor to this modest hero, a pioneer missionary North and South ! Not content with thirty-five years of toil for the welfare of the Indians, he goes South when sixty-two years old, to labor for the newly-freed slaves of another race. He built the famous "Storrs school" and the First Congregational Church in Atlanta, Georgia,

16 ARRIVAL OF THE FIRST ORDAINED MISSIONARY AT LA POINTE.

and died there in 1867. To this day, the memory of "Father Ayer" is revered as that of a patron saint by the colored people of Atlanta, as the writer knows from a residence of nine years in the great state of Georgia.

In the summer of 1831, Lyman Warren brought up from Mackinaw Rev. SHERMAN HALL and his wife, to begin regular missionary work at La Pointe. Mrs. Elizabeth (John) Campbell came with them as interpreter, also Frederic Ayer and wife (recently married) as catechists and teachers. Mr. Hall was a graduate of Dartmouth College and Andover Theological Seminary. The party left Mackinaw August 5, 1831, arriving at La Pointe upon the 30th of the same month—25 days for a voyage of 485 miles. In these days of swift and easy transit, when our palatial steamers make in forty-three hours the trip which occupied twenty five laborious days in 1831, Mr. Hall's description of his voyage is of peculiar interest. The "fleet" consisted of five boats and about seventy persons in all. Mr. Hall writes in his journal, on the day of leaving Mackinaw :

"*August 5, 1831.—The manner of traveling on the Great Lakes is with open canoes and batteaux. The former are made in the Indian fashion, the materials of which are the bark of the white birch and the wood of the white cedar. The cedar forms the ribbing, and the bark the part which comes in contact with the water. These are made of various sizes, from ten to thirty feet in length. The*



REV. SHERMAN HALL,
First Ordained Missionary at La Pointe,
who built the Old Mission House.

largest are sufficiently strong to carry two to three tons of lading. They are propelled with the paddle, and when well built and well manned and without lading will go from 80 to 100 miles a day in calm weather.

"Batteaux are light-made boats about 40 feet in length and from ten to twelve feet beam, capable of carrying about five tons burden each, and are rowed by six or seven men. They have no deck. Upon articles of lading, with which the boat is filled, is the place for the passengers, who have no other seats than they can form for themselves out of their travelling trunks, boxes, beds, etc. On these they place themselves in any position which necessity may require, or convenience suggest, with very little regard to gracefulness of position. Such is the vehicle which is to convey us to the place of our destination. In the small compass of this boat we have to find room for eleven persons, including our family and our men, one of whom is an Indian and four are Frenchmen.

"A person travelling in this region is obliged to submit to many inconveniences. Here the traveller must take his bed, his house, his provisions and his utensils to cook them with along with him, or consent to sleep in the open air on the ground and to subsist on what the woods and the waters may chance to afford. In short, if he would have anything to make himself comfortable he must provide himself with it before he leaves home. There are no New England taverns here at which the traveller can rest when he is weary and find supplies for all his wants. Journeys are frequent. In this country people think those near neighbors who live two hundred or three hundred miles distant. A journey of this length even in the dead of winter is no more accounted of here than a ride from one city to another on the seacoast of the United States, though he who performs it must take his provision and his snowshoes with him and march without a track through the unbroken wilderness.

"At night our tent is pitched at some convenient place on the shore. After the tent is raised a painted cloth is spread within it on the ground. On this a carpet of Indian mats made of a kind of coarse grass or rush which answers the triple purpose of a carpet, a table and a bedstead. The bed is composed of several thick-

nesses of blankets, coverlets, or anything else one may choose to carry for this purpose, with a sufficient quantity of other clothes for covering. Each family of travellers has a willow basket with a lock and key, sufficiently capacious to hold from one to two bushels, of close texture, which is covered with a swinging lid. This basket answers the purpose of a pantry. This is divided into various departments in the inside, for meat, tea, bread, coffee, and dishes. The cooking is done without in the open air. With such accommodations a journey of several hundred miles may be undertaken with tolerable comfort, though at the expense of some inconveniences."

This party did not travel on the Sabbath day. Their first Sunday, August 7, was spent at Sault Ste. Marie, where they "were hospitably entertained by the Rev. Abel Bingham, Baptist missionary there, who gave us several little articles for our comfort on the way. I preached twice for him. Dr. James also (of the United States army) and his family were very kind to us. He furnished us with several manuscripts which will be useful in learning the Chippewa (i. e. Ojibway) language. Mr. Warren too has been very kind, and has done everything for us which we could have asked. We are indebted also to Mr. Aitkin and Mr. Oakes (other traders in the party) for favors. They assisted us by taking part of our goods on their boats, and bringing them part of the way. The Lord appears to be inclining the hearts of all the principal traders to favor missions to these Indians. None of them were disposed to travel on the Sabbath, on their return this year, or to permit their clerks to do so."

It was only about three months later (Nov. 1831) that the widely known home missionary Rev. Jeremiah Porter begun his work, as chaplain of Fort Brady at Sault Ste. Marie. Miss Eliza Chappel (afterward Mrs. Porter) was at this time a teacher at Mackinaw. She knew the Halls and Ayers, and speaks very highly of them in her journal—which was published in her memoir after her death.

Mr. Hall's journal for August 14th shows how the second Sunday was passed, encamped on the southern shore of our great "Inland Sea :" "August 14.—We commenced the day with our private

and family devotions. The heat was very oppressive, until we raised a canopy. A large proportion of those with us are French Catholics, and do not understand the English language. In the morning our service was in the French language, consisting of a chapter from the Bible and a tract read by one of the clerks. A few of the men attended. We also had a service for the Indians, attended by a few. In the evening, we held a prayer-meeting."

On the third Sunday, August 21, they were camped at Petit Marais. Mr. Hall writes : "On our arrival at this place last evening, we found the traders of the Fond du Lac department* encamped here, they having determined not to travel on the Sabbath. There were therefore fourteen boats in the harbor together today, and not less than two hundred persons camped on the shore. At half past ten we had a service in English. In the afternoon the service was in French, conducted by singing and prayer, reading the Scriptures and a French tract. There was a much larger number attending than last Sabbath. In the evening we had a prayer-meeting. Thus has the gospel been proclaimed in this wilderness today."

On August 28, the fourth Sunday of this voyage, the missionaries held a French service, attended by "a large number of men." Two days later, their long boat journey of nearly five hundred miles brought them to their new home:

"Aug. 30.—After sailing thirty leagres in a day and a half, we arrived at La Pointe, the place of our destination, about noon today, all heartily glad to find a resting place and a shelter from the storm and cold. We were agreeably disappointed on finding the place so much more pleasant than we had anticipated. As we approached it it had the appearance of a small village. There are several houses, stores, barns and outbuildings about the establishment, and forty or fifty acres of land under cultivation."

* Fond du Lac, meaning "source of the lake." This Fond du Lac was an old trading post on Bay St. Louis, near Duluth, Minn., at the head of Lake Superior.

"September first, 1831.—This evening we cooked our first meal, and united together around our family altar in our new abode. We returned thanks to God for His goodness in preserving us and bringing us to this place, as we had prayed, and besought His blessing on our future labors."

It is to be remembered that the La Pointe to which the missionaries came stood on a different location from that of today. It was then on what is now known as "Grant's Farm," at the south end of Madeline Island, including the site of the "Old Fort," which was built by Chevalier Pierre Le Sueur in 1692. William Warren, in his "History of the Ojibways," says that about four hundred years ago the ancient Indian town covered a space three miles long and two broad, in the southern and western part of the island. The trading post of La Pointe continued near the site of Le Sueur's old fort, until about 1832, when the American Fur Company moved its plant from the "Old Fort" to the "New Fort," about two miles northward, where La Pointe village now stands. Thus it was at Old La Pointe and not the present town, where missionary work first begun on this historic island.

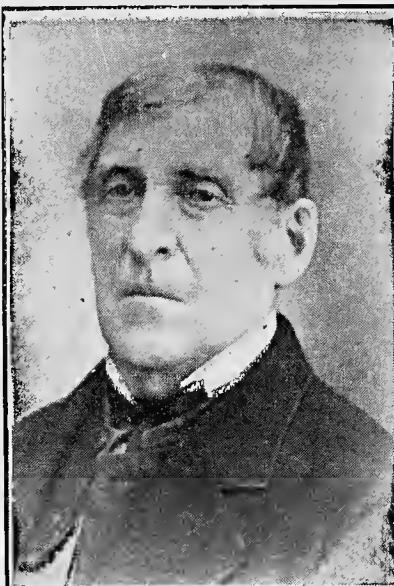
On the first Sunday, Sept. 4, the missionaries held a meeting attended by "a considerable company of Frenchmen." In the afternoon, Mr. Hall "preached the first sermon ever delivered at this place by a regularly ordained Christian minister." It would be interesting to know the text and subject of this pioneer sermon, but it is not recorded. It is pleasant to read of "kindnesses received from Catholic families," of which Mr. Hall writes appreciatively. He also wrote to the American Board of Missions: "We and the Board are under peculiar obligations to Mr. Warren, for the many favors he has shown us. He has made a donation to the mission of \$100, mostly in household furniture and provisions, including a cow, besides giving us the use of a part of his house, much to the inconvenience of himself and family. He has furnished us with fire-wood, cut and drawn, with garden vegetables and various other things for our comfort and convenience." In the spring Mr. Ayer superintended the planting, and Mr. Warren gave the mission one-

fourth of the produce in return. There was no other cleared land that they could use except his at that time, and the missionaries appreciated the favor.

Mr. Ayer opened a day school as soon as possible after arrival. The attendance was about 25. The roving habits of the Indians interfered with regular attendance. "The instruction given was wholly in the English language, on account of having no books in the language of the natives. Some elementary Indian books are very much needed. A Sabbath-school exercise was held on Sabbath mornings." There was also a service for Indian adults, (with the aid of Mrs. Campbell as interpreter,) and another service for those who understood English. The Sunday School must have been one of the very first organized in what is now Wisconsin.

In the summer of 1832, the mission was reinforced by the coming of Rev. WILLIAM T. BOUTWELL.* He had spent the winter at Sault Ste. Marie with Dr. James of the U. S. army, who had said to him : "If you will accept a bed, and a place at my table, you shall be a thrice welcome guest on this one condition, give me one hour a day in the study of Hebrew. You shall have

* Mr. Boutwell was born in Hillsboro County, N. H., Feb. 3, 1803. He was educated at Phillips (Exeter) Academy, Dartmouth College and Andover Seminary, being for nine years a schoolmate of Sherman Hall, with whom he was to be for so many years a fellow-missionary among the Ojibways. In 1847 he left the Indian work, laboring as a home missionary among the lumbermen, in and about Stillwater, Minn. He died October 11, 1890.



REV. WM. T. BOUTWELL,
Second missionary at La Pointe.

the use of my office and my interpreter, who was taken captive when a mere lad and adopted by an old squaw, and speaks the language like an Indian." Mr. Boutwell had found this opportunity of great value in learning the Ojibway tongue.

In the spring of 1832, the historian Henry R. Schoolcraft organized an expedition with the purpose of ascertaining the true source of the Mississippi, and making other geographical and scientific discoveries. Mr. Boutwell accompanied this expedition by request of the Mission Board, to learn the state of the Indians about the head waters of the Mississippi, with ultimate reference to their instruction. This party was accompanied by Dr. Douglass Houghton as botanist, geologist and surgeon, with a military escort under command of Lieutenant James Allen. Mr. Schoolcraft was at this time Indian Agent at Sault Ste. Marie, and had orders from the government authorities to make this expedition westward. They came to La Pointe, June 20th. Thence the party went westward by way of Fond Du Lac. The first sermon ever preached at this old trading post, now a station on the Northern Pacific railway, was by Mr. Boutwell, probably on Sunday, June 24th. "On the following Sabbath the rain and mosquitoes rendered it impossible to hold divine service."

Under date of 13th of July Mr. Boutwell wrote: "At two p. m. we reached Elk Lake" (now called Itasca). Before that time Cass Lake had been regarded as the source of the Mississippi. Apparently not satisfied with "Omoshkos," the Ojibway word for "Elk," Mr. Schoolcraft desired for the lake of new renown what he awkwardly calls a 'female' name. Not being himself a classical scholar he asked Mr. Boutwell the Latin words for "true" and "head." As "verum" did not seem to be suited to his purpose, Mr. Schoolcraft took the kindred noun "veritas," and from its last two syllables and the first of "caput" formed "Itasca."

Mr. Boutwell returned by the way of the St. Croix River (270 miles) and the Bois Brule (100 miles). The entire distance traversed by him is estimated at 2,400 miles. During the course of the journey, which occupied about sixty days, he visited "twelve or fifteen bands of Indians embracing about 3000 souls."

Beginning in 1832 and extending over several years, the already old settlement of La Pointe moved from "Old Fort" to "New Fort" where it now stands, at the north end of Crescent Bay. This was because its larger trading vessels required a safer anchorage. The harbor had always been sheltered by a long sandspit jutting out from the extreme southern end of the island toward Chequamegon Point (now generally called Long Island, or Light-House Point, across the "South Channel.") William Warren's "History of the Ojibways" says that "in former times the distance across this channel was much less than two miles, the action of the waves having since gradually washed away the sand of which the point is composed." Dean George L. Collie, the distinguished geologist of Beloit College, says in a recent scientific paper* : "The Grant Point spit at the south end of Madeline Island * * may be taken as a type of the waning shore deposits, especially the destruction of spits and bars. According to well authenticated tradition, this spit once extended for a distance of 5,000 feet from the south shore of the island. Nothing is now left but a shoal to mark its former extent. This shoal could not be formed under the present conditions as a constructional shoal ; it is simply the foundation—a remaining remnant—of the Grant's Point spit. It is the testimony of a number of old residents on Madeline Island, that the spit extended out into the channel at least 2,000 feet within 50 years. The destruction of the spit has been therefore a comparatively rapid one."

At the new location was a deeper, safer and more sheltered harbor, secure from the fierce northeast gales, where today the largest lumber-carrying vessels ride at ease. The American Fur Company built a long dock upon which was an immense warehouse. There was also later near the dock the "Madeline Hotel," a three story building capable of accommodating seventy-five guests ; near this was a mammoth storehouse, connected with the dock by a tramway

* Wisconsin Shore of Lake Superior, by George Lucius Collie. Bulletin of the Geological Society of America, presented before the Society December 29, 1900.

for carrying freight from the landing. The dock was 380 feet long and was supported by six cribs of stone. A part of the great dock warehouse remained until 1887. There were many other buildings large and small, extending northward to Point du Froid, and south along the roadway near the curving sand beach to the ancient Indian burying ground by Middlefort River. Of course these were not all built at once, but were the gradual growth of years. Most of the larger buildings were afterward burned, in a disastrous conflagration occurring in 1869.

The Building of the Mission House.

In this year 1832, Missionaries Hall and Boutwell begun building a much-needed house. They had been greatly cramped for room, both for themselves and for their proper mission work. So they planned a commodious building, which should accommodate their families, their visitors, their church and school work. It must be convenient of access, so they chose a site on the main road leading from "Old Fort" to New Fort," half-way between the two, a little more than one mile from each. According to custom, it was surrounded by a stockade of cedar posts eight feet in height.* Because it was midway between the two forts, the traders called it "Middlefort." The Indians called it "Ne-sah-kee," meaning "the house at the foot of the hill," because it stood below the long hill leading down to the beach of lovely Crescent Bay.

The traders and others assisted generously with material and labor. The missionaries worked zealously with their own hands besides superintending the building. For church and school purposes they built a basement room of home-made brick, which they manufactured on their



THE OLD MISSION HOUSE IN 1898.

For an older picture see frontispiece

* Part of this old stockade stood until 1899, among the cherry trees.

own grounds forty rods off. The tall chimney with its three or four great stone fireplaces was erected. The massive beams and joists for the heavy framework were hewed from the luxuriant pine forest by sturdy and willing hands. The walls were built according to the necessary frontier fashion, with strong upright posts hewed square, standing four feet apart along the sills. A deep groove was cut the whole length of each post, on the two sides facing each other along the sills. Short pieces of timber, four feet long, were hewed six inches thick and about twelve inches wide. The ends of these short pieces being cut to fit into the post-grooves, they were slid down from the top of the posts until the space between each in succession was filled, thus forming a solid wooden wall six inches thick, the chinks being filled with clay mud. Outside of this the weather-boarding was nailed on. Inside, the home-made lath, consisting of narrow cedar strips split out by hand, were nailed on in the picturesque criss-cross style, with diamond-shaped openings to hold the plaster. This consisted of stiff clay mud, of which an unbounded supply was close at hand, and was plastered on two inches thick, possessing a very adhesive quality. The two stories above the basement were divided into rooms of various sizes, for the needs of two or three mission families. The shingles were rived by hand from straight-grained pine blocks, then separately shaved off with a drawing-knife until both surfaces were smooth. There was then no saw-mill on Lake Superior. Every board used, whether for roof-boards, flooring or siding, had to be all sawed out by the laborious "whipsaw" method ; one man standing above and the other below a log, (the lowermost man generally in a pit dug in the ground) and working a long saw up and down by hand, dividing the timber lengthwise. Remembering these laborious methods, with the many other hindrances necessitated by life on the far frontier, we cannot wonder that it took these plucky missionaries seventeen months to finally complete their much-needed building. It was finished at last, and with great joy they held a solemn religious service, dedicating it to the service of God and man, August 20, 1833. Every nail and board and beam yet speaks of their self-sacrificing toil for others.

Early in the spring of 1833, Mr. Ayer had gone East to print an Ojibway spelling book. On his return journey westward, he was married at Mackinaw to Miss Elizabeth Taylor, a missionary teacher there. Miss Eliza Chappell (afterward Mrs. Jeremiah Porter) had been also teaching in Mackinaw, but was about leaving for Chicago, where she soon opened the first school of that future metropolis. In her Mackinaw journal she writes :

" June 8, 1833.—Mr. Ayer has just returned from Utica, where he has been to superintend the printing of an Indian spelling book. Mr. A. is a true apostle to the Indians. His soul is wedded to them by the love of Christ, which constrains him to " count all things but loss, that he may gain some."

" June 13.—Brother Ayer was married last evening to sister Taylor. They will leave soon for a journey of six or seven hundred miles in an open boat.

" 20th.—The dear missionaries left this morning for the Indian country, under protection of traders of the Fur Company. They go rejoicing in God. Brother Boutwell goes into the interior about a thousand miles west of us. Brother Ayer and wife seven hundred. Hester Crooks who was formerly my assistant in the Infant School work goes with them."

This party reached La Pointe in time to assist in completing the new Mission House, taking part in its dedication, and in the church organization following.

In the evening of Dedication Day, (Tuesday, Aug. 20, 1833,) in the new church-school brick basement, the first organization of a Congregational church within the present boundaries of Wisconsin took place. The original record book of this church was recovered only a few years since, and we quote from it as follows :

" LA POINTE, Aug. 20, 1833.

" The re-enforcement of the Chippewa mission having arrived, and all the members being present, together with several other professors of religion, it was thought best that a church should be organized before those who were destined to other stations should leave this place ; accordingly a meeting was held

this evening for this purpose. After appropriate devotional exercises, a confession of faith and Covenant were read by Mr. Boutwell and formally consented to by the members present. Mr. L. M. Warren was elected Clerk. It was thought inexpedient to elect other officers at this time.

"The individuals present who gave consent to the Confession of faith and Covenant, were Rev. W. T. Boutwell, Rev. S. S. Hall, Mrs. B. P. Hall, Lyman M. Warren, Edmund F. Ely, C. W. Borup, Mrs. E. Borup, Mr. John Campbell, Mrs. E. Campbell, Mr. F. Ayer, Mrs. E. Ayer, Misses Delia Cook and Sabina Stevens."

This organization was the PLYMOUTH ROCK OF CONGREGATIONALISM IN WISCONSIN. On August 25, they elected Mr. Warren as Deacon and A. D. Newton as Clerk—no other officers. They voted "to observe every Saturday evening as a season of prayer for a blessing upon this church, and the cause of Christ in this country." The church maintained its Congregational character till after the transfer of the mission to the Presbyterian Board in 1870. It was reorganized according to Presbyterian polity, Aug. 6, 1876.

In 1834, Mr. Boutwell was married at Fond du Lac to Miss Hester Crooks, one of the missionary teachers. She was a daughter of Ramsay Crooks, who is mentioned in Irving's "Astoria." She was part Indian by descent, but was well educated, and was a woman of great natural force and intelligence. They begun a missionary work at Leech Lake, in what is now



MRS. W. T. BOUTWELL.

28 THREE BRANCH MISSIONS IN 1835—CATHOLIC MISSION FOUNDED.

Minnesota. It is supposed they were the first couple, married according to Christian rites, to begin housekeeping within the present boundaries of Minnesota—perhaps excepting the family of an officer at Fort Snelling. The Boutwells lived for some time in a lodge of bark at Leech Lake. Their provisions that came from white settlements had to be brought from Fort Snelling, part of the way on men's backs.

The missionaries of that time were not strangers to long and hard journeys. Nor were these always undertaken in summer. "It requires an athletic constitution", write Messrs. Hall and Boutwell from La Pointe, 1833, Feb. 7th, "to shoulder one's pack and march five or six days in succession through the uninhabited wilderness, perhaps with a pair of snowshoes on the feet, and at night to encamp in the open air with only a blanket or two for covering." With men who would thus endure hardship as good soldiers of Jesus Christ, the mission was sure to do good work.

In 1835 another branch mission was started at Fond du Lac. The report of the "Mission to the Ojibways" for 1835 enumerates the following stations : "La Pointe—Sherman Hall, missionary, and his wife ; Joseph Town, farmer and mechanic ; Delia Cook, teacher. Yellow Lake—Frederic Ayer, catechist and teacher, and his wife ; John L. Seymour, teacher ; Sabrina Stevens, assistant. Leech Lake—William T. Boutwell, missionary, and his wife. Fond du Lac—Edmund F. Ely, teacher and catechist." Of these four, La Pointe was the principal station and general source of supplies.

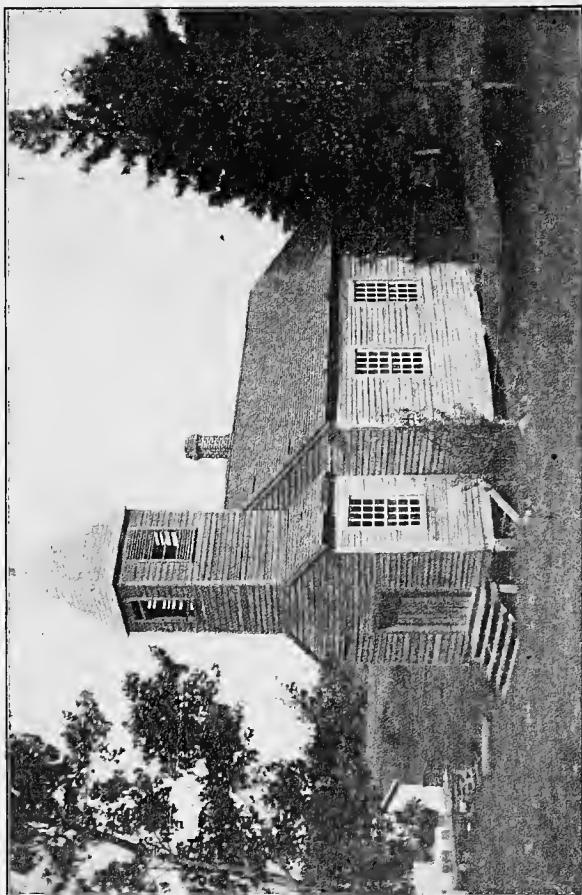
In July, 1835, Father Frederic Baraga came to La Pointe and founded a Catholic Mission. He was an Austrian nobleman by birth, highly educated, a cultured, polished gentleman. He was friendly with the Protestant missionaries, and occasionally visited them in a social way. He built a log church 50 x 20, with steeple and bell. This was called "St. Joseph's Mission," with priest's house annexed. It stood about 100 feet south of the old Indian burying ground at Middlefort River, until 1841. It was then pulled down and removed to its present location east

of the village, being enlarged when rebuilt. This removal was in order to be "nearer to the greater part of the Catholic congregation," as the good Father himself writes. Many of the French and Indians had been elsewhere trained in the Catholic faith, and numerous converts from heathenism were baptized. Baraga's widowed sister, Countess Antonia de Hoeffen, was his housekeeper and assistant for two years, 1837-'39, when on account of failing health she returned to her native land. In 1853 Father Baraga was appointed Bishop of Marquette. He died at Marquette, Michigan, Jan. 19, 1868.

It has sometimes been said that this St. Joseph's church was originally built by the pioneer missionary and explorer, Father Marquette—but this is a mistake. Marquette's mission station was not on Madeline Island at all. It was located by his predecessor, Father Allouez, in 1665, on the mainland. This was "at the head of the (Chequamegon) Bay, between two creeks," evidently somewhere between the present towns of Ashland and Washburn. Here Allouez built a temporary chapel of poles and bark. Father Chrysostom Verwyst (author of the Life of Bishop Baraga) thinks it was located "between Shores' Landing and Whittlesey's Creek" on the Bay shore. Marquette succeeded Allouez in 1669. In 1671 the mission was abandoned, the Algonquin Indians among whom Marquette labored being driven away by the Sioux, the missionary accompanying them back to Lake Huron. It was 164 years before any other Catholic missionary came to these regions, and that honor fell to Father Baraga. The church he built at La Pointe (1841) was destroyed by fire, June 10, 1901, but has been rebuilt on the same site.

Building of the Protestant Mission Church.

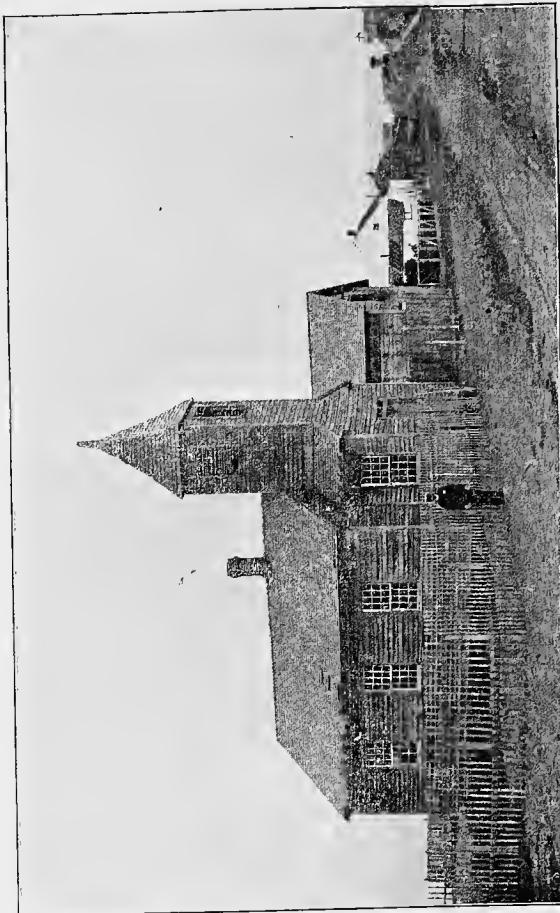
Mr. Hall and the other Protestant missionaries had long felt the need of a church building, as the brick basement in the Mission House had become too small for their necessities. In 1839 they resolved to "arise and build." A liberal subscription was given, in money, material and labor, by the people of the settlement. It is a pleasant tradition that when these Protestants built their church (1839) the Catholics helped; and (in



THE OLD MISSION CHURCH ON ITS PRESENT HILLSIDE SITE IN 1905.

1841) when the Catholics removed and rebuilt theirs, the Protestants in turn assisted.

The missionaries selected a site near the "New Fort," about which the majority of the people had by this time located. The building was erected on the sandy beach of Crescent Bay, just south of the house and lot now occupied by Captain D. R. Angus, (son of the pioneer Captain John D. Angus, who commanded the first sailing vessel on Lake Superior.) The church was built in much the same manner as the Mission House had been built seven years before—with whip sawed lumber, sectional wooden walls, hand-split cedar-strip criss-cross lathing, clay-mud plaster, and old-fashioned small paned windows. It was begun in 1839, and finished in 1840. This was henceforth the place for preaching, Sunday School and all religious gatherings. It was here that Prof. Joseph Emerson of Beloit College preached, on his memorable vacation visit to Madeline Island in 1849. After the removal of the American Fur Company's business in the fifties, and the removal of the mission to Odanah most of the Indians left the Island, and this mission church was practically deserted. It became much dilapidated in the flight of many years. In 1892 it was repaired by Rev. E. P. Wheeler, who was born in the Old Mission House, a son of the missionaries Rev. and Mrs. L. H. Wheeler. It was afterward purchased by Rev. E. P. Salmon, (owner of the Mission property,) and was by him removed (in 1901) to its present site, on the hillside overlooking the Old Mission House. It still has the old missionary stove of sixty years ago, and in its quaint old steeple the original missionary bell still calls the people to worship. Upon its pulpit desk the preachers still use the old pulpit Bible, bearing upon its fly-leaf the written signature, "Lyman M. Warren, 1834" During the summer season these historic walls are crowded to the doors on Sunday mornings with summer visitors, cottagers and guests of the Old Mission from all parts of the land, lovers of the same old Book whose glad tidings the missionaries first proclaimed on these shores seventy-five years ago. "They being dead yet speak."



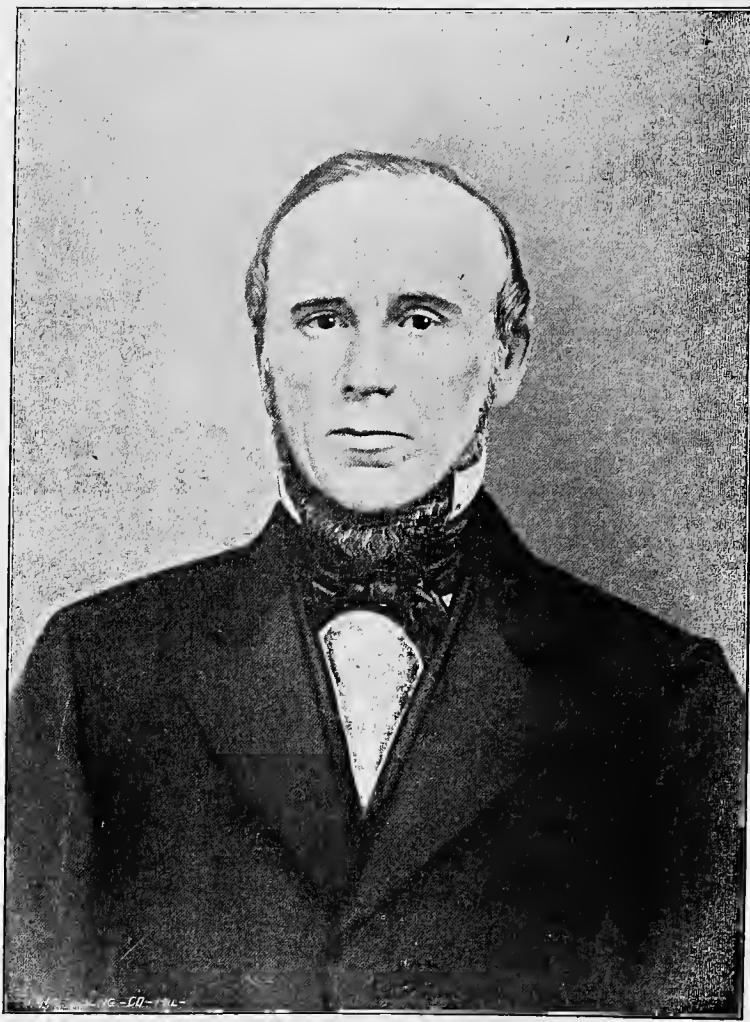
THE OLD MISSION CHURCH (BUILT 1839-40) AS IT APPEARED ON ITS ORIGINAL SITE ON THE BEACH

In 1841 Rev. Leonard Hemenway Wheeler and wife* and Rev. Woodbridge L. James and wife, and Abigail Spooner came to the La Pointe mission. Mr. and Mrs. James did not long remain. Miss Spooner rendered years of service. It is no disparagement to the other laborers there to say that Mr. Wheeler was the first among equals. "It is safe to say," writes Edwin Ellis, M. D., of Ashland, who personally knew him, "that no man was ever more thoroughly devoted to the work of rescuing the Indian from barbarism, vice, and degradation, than was Mr. Wheeler. His primary object was to preach Christ, but he saw clearly that the Indian must be civilized or exterminated. When

* Leonard Hemenway Wheeler was a native of Vermont. While pursuing theological studies at Andover Theological Seminary, he became acquainted with Miss Harriet Wood, of Lowell, Mass. They were married April 26, 1841. Mr. Wheeler had been already commissioned by the American Board of Foreign Missions to labor among the Ojibway Indians of Lake Superior, and had taken medical lectures at Pittsfield Mass., as an aid to missionary work. Mrs. Wheeler had studied in Mary Lyon's school at Ipswich, Mass. Their westward journey was necessarily slow and tedious; partly by stage, partly by steam packet, batteau and sailing vessel. They reached La Pointe on Sunday, Aug. 1, 1841. They were heartily welcomed by the missionaries, and Mr. Wheeler preached that same evening in the old (then new) mission church on the beach.

On the very next day, Mrs. Wheeler began work in the day-school, held in the brick basement of the Mission House. Very soon she organized also a night school for the Indian mothers. Every evening, fifteen or twenty of them gathered in her rooms. She gave them sewing-lessons, practical talks on house-keeping, and taught some how to read and write. There was also earnest prayer, singing and Bible reading at every session. Spiritual results were not lacking, and souls found cheer and hope in Christian faith. Mrs. Wheeler also went with her husband in his visits to the wigwams of his parish, and gave most effective aid in caring for the sick and the needy. These Indians wore but little clothing, and often suffered for want of it. In winter even, many of the little children ran about half-naked. Most of the Indians lived by hunting and fishing, which even in those wilderness days often yielded but a precarious and scant subsistence. They were destitute of the things that we call the common comforts of life. Mrs. Wheeler wrote to her parents, not long after arrival: "You can hardly imagine how much these poor people suffer in sickness. They have no comfortable houses, no soft pillows to recline their aching heads upon, and no palatable food." She was constantly ministering to these needy ones. Again she wrote, at a later date: "Pray, my dear parents, that we, who are sent to be as a light to this dark people, may be, indeed, bright and shining ones; that our hearts may be purified and sanctified, and made meet for this service."

Besides these constant missionary labors, Mrs. Wheeler was often called on to entertain guests at the mission manse. During the summer months there came to be increasing numbers of government officials, occasional tourists and health-seekers. "The sunny temperament and rare social graces of the new hostess of the manse invariably attracted these new-comers to its hearth cheer. It was included in the



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L. H. Wheeler.

unscrupulous and grasping men were about to rob and wrong the Red men, his watchful eye and sound judgment saw the danger ; and, like the old cavalier " without fear and without reproach," he raised his voice and used his pen for their defence. His intercession in their behalf usually produced essential good ; for those who knew him knew that truth and justice were at his back, and that it was not safe to take up the gauntlet against so unselfish a champion. It was not for himself that he pleaded, but for those who could not defend themselves."

These words of the good old Doctor (who died May 3d, 1903, full of years and of good works,) refer especially to the results of the "Treaty of 1842." In that year the United States Government made a treaty with the Indians at La Pointe, in which they sold their lands to the government, but reserved the right of occupancy. Robert Stuart of Mackinaw, the Government Commissioner negotiating this treaty, was a true friend of the Indians and of the missionaries, being himself a member of the Mackinaw

charge of the American Board to its missionaries, that they should give entertainment and refreshment to the strangers within their gates ; and, for this purpose, the necessary furnishings were provided. Mrs. Wheeler was the embodiment, to a remarkable degree, of unselfish, unstinted Christian cordiality. Hers was a heart always sympathetic and warm toward the stranger. Thus it came about that the Mission Home on Madeline Island, (and later at Odanah,) was a veritable "wayside inn" to many phases of humanity, as they drifted by in tireless search of wealth, health, and rest. They came under the guise of explorers, tourists, government officials, timbermen, and the traditional settlers. Its hospitality was impartial, and its slender resources were made by elastic adjustment, to fit all occasions. It was a tabernacle in the wilderness for those earlier days,—a place that always seemed pervaded with the sweet incense of consecrated lives ; a house of prayerful sunshine. Hither came Grace Greeuwod, in search of rest and health. Robert Stuart of Irving's "Astoria;" Hon. G. W. Manypenny, President Pierce's Commissioner of Indian Affairs; Agent Richard Smith and others, all friends of the Indians in the larger sense, were among the "official" guests. Professor Joseph Emerson also came from the classroom of a Beloit College tutorship in those early days, to pass a summer vacation on the Island. Thus were woven those golden threads of friendship, that twenty-five years later drew the missionary, worn out and broken in health, to Beloit for the education of his children. It was in this home, in later years, that J. Q. A. Ward, the artist, passed some weeks, perfecting his models of the ideal Indian head, which he subsequently expanded into the bronze figure of the American Indian, that now stands in Central Park, New York City." "At La Pointe, the most formal social entertainment of the year was given by the wives of the officers of the Fur Company at the Fort, upon Christmas Eve. This was followed by a New Year's reception at the Mission House. This exchange of social courtesies brightened the long bitter winters."

About 1839 there was built a plank sidewalk, extending all the way from the La Pointe dock to the Mission House. Some decaying cedar stringers still remain, but the planks have mostly disappeared.



Harriet W. Wheeler

mission church. But some years later, there came a determined effort of the land-grabbers, to compel the removal of the Indians west of the Mississippi. Mr. Wheeler valiantly resisted this attempt, and after a long hard struggle against the corrupt "Indian ring" at Washington, the Indians were permitted to remain upon their present reservations.

A Visit from Methodist Missionaries.

A Methodist mission had been established in 1835 at L'Anse, some 200 miles east of La Pointe, on Keewenaw Bay. In 1845 Rev. J. H. Pitezel was the missionary in charge there. We quote from his book, "Lights and Shadows of Missionary Life": —

"Our Indians were to receive their annuities at La Pointe. It was agreed that a few should go and receive the pay, and the rest remain at the mission. I had arranged to accompany them.

"On Aug. 12 we left in a large bark canoe which the chief, David King, had made for the purpose. There were four stout Indians, besides David, who himself has a herculean frame. We crossed over to the Entry, into Portage river, and camped at night on the shore of Portage Lake. We had fallen in company with several canoes from the Catholic mission. The next morning we were up by three o'clock, and left our camp a little after four. Went eight miles and breakfasted. We soon reached what is called the Portage—a mile and a half of land carriage, where the canoe and all our effects must be carried over. One-third of the way we had to wade in water and mud. To me this was quite new business. But we were all over before noon to the shore of Lake Superior. Here we were wind bound the remainder of the afternoon. A little after midnight we were off again—the day was fine, but the sun scorching hot at noon, and the lake calm. We coasted about seventy miles and camped. Friday morning we were on our way again by half past four o'clock, but we were baffled most of the day by contrary winds. About five o'clock, p. m. we ran into Carp river, where we found safe harbor. Shortly after James Schoolcraft, sutler from Fort Brady, came up with a large canoe and camped. I felt concerned lest we should be caught out over the Sabbath, and

determined to urge our men off as soon as the Lake was sufficiently calm. Instead of camping on shore with them, I took a blanket and laid down in the bottom of the canoe which was made fast to the shore. At eleven o'clock I aroused the men and urged them to start. The chief said, "*Ka-gah Ne-shko-de-ze*," that is, "I am almost mad. You know but little about the Lake." To this I readily assented, but was well assured that we could go, and told him we could try. I succeeded in getting them off about midnight. When we first started heavy dead swells were rolling, but the lake soon became quite calm, and we had coasted about twenty miles by the time it was fairly light, and stopped for breakfast at the mouth of Black river. Here we found a tent and three copper hunters. Breakfast over, we put out again to sea, rowed about four miles from shore and a most favorable breeze sprung up from the north-east. Now we had up main, fore, and top-sail, but the wind increasing, all were taken down but the fore-sail, and that closely reefed. Here was a traverse of about forty miles directly to La Pointe. The heavy seas which soon set into the Bay made it dangerous to effect a landing anywhere short of this. So heading directly for La Pointe we sailed at a rapid rate. The sea became very rough when we were in the midst of this great traverse. Now the high land to the left of us was in full view, and the Montreal river dashing and foaming over falls about eighty feet in height, then all was hid in that direction but the blue sky. How frail was our craft and what atoms we ourselves, compared with the billows around us! But God was with us, and held us in the hollow of his hand. Here we felt how good it was to trust in the Lord.

"About noon on that Saturday, we landed safely on Madeline Island, at La Pointe. I was very kindly received by the missionaries of the American Board, composed of Rev. S. Hall and family, Rev. Mr. Wheeler and Mr. Sproats and their families. Met here also Mr. Ely, a missionary from Pokeguma, brother P. O. Johnson, from Leech Lake, several Indian preachers, and Rev. Mr. Rosseal, from the state of New York. Here were also traders and visitors from the Sault, Detroit, and other parts, and the place swarmed

with Indians who had come hundreds of miles out of the dense wilderness to receive their annuity. We were detained here thirteen days before we could leave, during which our time was spent very agreeably and profitably with the resident and visiting missionaries. It was to us a kind of missionary conference and made up for many of our privations. With these devoted missionary brethren we lived much in a few days.

Religious Exercises.

" Each Sabbath we had four services, two in English and two in Ojibway, in which the resident and visiting brethren participated. We had also a morning prayer meeting upon each day in the week. Among our most hallowed seasons were those spent under the mission roof at family worship. Two of the mission families with their visitors and boarders met around one altar. Among them were several charming singers. All present took part in reading the Holy Scriptures. The persons who led the devotions made brief remarks on the lesson. This was followed by a devotional hymn, in which the different parts were carried. Then followed the prayer. The Spirit's divine influence seemed to fill the room. We felt as Peter, on the Mount of Vision, that it was good to be there. These delightful exercises were conducted with the spirit and with the understanding also. Such a bright spot was like an oasis in the desert. We hope never to forget those sacred hours. Our seasons of public worship were attended with the divine blessing.

The Mission.

"Rev. S. Hall the superintendent, had resided here about thirteen years, with an interesting family of children growing up around him who were about as familiar with the Indian as with their own tongue. Mr. Hall has been in every sense a laborious missionary, working hard with his hands, preaching, translating, etc. With the aid of native interpreters, he had translated the New Testament into the Ojibway, a work that is invaluable to missions all through that region. Rev. Mr. Wheeler, of whom we could say many good things, spent considerable time at Bad river, where he has since succeeded in establishing a flourishing mission. Two schools were under the direction of the mission at La Pointe—one taught by Mr.

Sproats and the other by Miss Spooner, a well qualified Christian lady, who, like the others, had, for Christ's sake, volunteered to leave home and friends in the east to be a missionary. The schools were reported as in a flourishing condition. Most of our missionaries about Lake Superior have occasionally found shelter under the roof of that mission, and there is but one voice from the whole, in regard to the unaffected hospitality and dignified Christian bearing of those missionaries and their families.

Indians from the Woods.

"The condition of the Indians from the woods appeared deplorable enough. Many of them were disgustingly filthy—they looked as if they never pretended to wash either their persons or clothing. Some of them had scarcely a tatter of even a filthy garment about them and were almost destitute of provisions. They were painted and disfigured and decorated in the most grotesque and ludicrous manner. Their outward appearance was only the counterpart of their minds—ignorant, morally polluted, and debased to the level of the brute. Their insolent pride gave the finishing stroke to their morally depraved condition. They were much addicted to gambling—some of them would part with all they had, in their strife to win the game. All that was wanting to complete their wretchedness was whiskey, which fortunately at this payment was kept from them by untiring vigilance. In looking at our Christian Indians, by the side of those, I wanted no further proof of the power of the Gospel to elevate the red man.

War-Dance and Heathen Burial.

"On the evening of the 19th the Indians had a war-dance. They made dull music on two drums of their own construction. This was accompanied by singing and an occasional whoop. They commenced in a large lodge and marched out, where they were joined by others, till they formed quite a procession. Two of them had flags of divers colors. In those dances some one usually makes a speech in which some great exploits are recounted.

"On the evening of the 29th we observed a funeral. An aged Indian after receiving his pay was returning to his lodge and dropped dead in the road. This was about noon. Just before dusk he was

LA POINTE IN 1842.—This picture was originally a pencil sketch, drawn by a native Indian boy, standing on the steps of the Old Mission House. It is mainly valuable because it shows the location of the American Fur Company's buildings at that time—most of which were burned August 2, 1858. The large sailing vessel in the harbor is the "Algonquin," owned by the Fur Company. In this vessel Mr. and Mrs. Wheeler first came to La Pointe, August 1, 1841. This original pencil sketch was made into an oil painting and photographed. It has never been published before.



buried according to heathen custom. A kettle of provisions was put in the grave by the head of the departed, on which it was supposed his spirit would feed. After the grave was closed the relatives feasted on a kettle of boiled pork and "dough boys," that is, pieces of dough boiled with the pork—a rare treat among the wild Indians. They were thus, as they supposed, feasting with their departed brother. They often place tobacco at the head of their graves to serve for the departed. How gloomy such a burial! Is it wonderful that heathen Indians blacken their faces for the dead, and often spend hours of inconsolable grief over the graves of their deceased friends! Their grief is that of frenzy and despair. *No Christ, no hope in death!*"

The Odanah Mission Begun.

Mr. Wheeler believed that little permanent good could be done for the Indians, until their roaming habits were broken up. The fur-traders had long been the commercial kings of the Great Lakes; but their reign was drawing to a close, and they must soon move on toward the setting sun. The Lake Superior copper mines were by this time being worked, but the miners brought more evil than good to the Ojibways. Whiskey was too plentiful, and in every way it seemed desirable that the Indians should found an agricultural community by themselves, separate from the whites.

There was a locality on the mainland, about fifteen miles southeast from La Pointe, where the soil was rich bottom land, the wild rice about the Kau-kau-gon river abundant, the fish numerous, and the hard-maple "sugar-bush" was extensive. It was also remote from white settlements. Here Mr. Wheeler established an agricultural settlement, on the Mush-ke-sibi or Bad river. He named it "Odanah," a word meaning "village" in the Ojibway tongue. He removed to Odanah May 1, 1845. Mr. Hall remained in charge at La Pointe until 1853, removing in that year to Crow Wing, on the Mississippi.

A log schoolhouse was built at Odanah, serving for church and school purposes until a chapel was built in 1853. In 1859 a boarding school was opened. Rev. and Mrs. D. I. Miner (later of Hayward, Wis., now of Seattle, Washington) were the first teachers of

the boarding school. (One of their children is the well-known missionary to China, Miss Luella Miner.) Rev. D. B. Spencer and Miss Rhoda Spicer (who later married the oldest son of the Wheelers, born in the Old Mission House) were for some years assistant teachers. For many years this continued the best school that the Wisconsin Ojibways had, receiving governmental aid.

Mr. Wheeler was a very busy man. He had charge of all the property of the Mission Board, had oversight of all the Indians' farming, gave out their seed, looked after their plowing, was doctor for Odanah and La Pointe, became Chairman of the Board of County Commissioners (after La Pointe County was organized in 1846) was pioneer preacher to the early white settlers of Ashland and Bayfield, besides preaching to his own people and in the pioneer lumbering camps. He also invented a windmill, which later he developed into the famous Eclipse Windmill, now used all over the land. After a quarter-century of faithful service his health failed. He removed with his family in 1866 to Beloit, dying there Feb. 22, 1872. Mrs. Wheeler died in Ashland, Aug. 12, 1894, at the residence of her son Rev. E. P. Wheeler. Hers was a rare and saintly soul, a noble and beautiful life, as the writer knows from personal acquaintance.

In 1870 the American Board transferred the Odanah mission to the Presbyterian Board. Rev. Isaac Baird was in charge for a time. Later a part of the property was sold. Still later it came in possession of the Catholics, who have a large boarding-school there. Rev. Henry Blatchford, the native Indian preacher who aided Mr. Hall in translating the Scriptures, 1835-'45, kept the little mission church together until his death in 1901.

Professor Emerson's Visit to Madeline Island in 1849.

In 1899, the writer knowing that his beloved old teacher, Professor Joseph Emerson, the grand "Olympic veteran" of Beloit College, had visited Madeline Island fifty years before, wrote and asked him for a description of that voyage, to print in his little paper, the *Helping Hand*. The following is his characteristic reply :

BELoit, July 8, 1899.

My Dear Friend Lathrop:

"I wish exceedingly that I could go again to Madeline Island in

person. It would bring again the restoration and refreshment that I found at your great Lake, after the exhaustion of those foundation years. That exhaustion was a splendid preparation for the restoration. We ought to be thankful for weariness, as well as for night and winter and hunger, as our preparation for the other half of the covenant—day, and summer, and Lake Superior whitefish and rest with you.

"I went with that appetite for vacation—wearied enough to cast off all care for the future. In July 1849, I took Frink & Walker's stage to Milwaukee—no railroad in Wisconsin then ; that evening took the new steamer "Empire State" for Mackinaw. A great storm took the steamer the same evening. But it rocked me to sleep and to ideal dreams of gathering roses among Arctic isles, until my upper berth did not bear the storm so well, and broke down, and discharged the occupant upon the floor. The dream was broken, but the aroma still remains. The next retreat was to a lounge in the long interior hall of the steamer, until the shivered glass from the cornice windows came raining on the face. But a book roofed the eyes as well as fed them. Next came a chambermaid summoning us all to go below and pump, for the steamer was leaking. Then a forenoon of work, until we were able to put the craft ashore on the beach, under the "Sleeping Bear." Some of us went ashore and slept, under and upon the hemlock branches.

"The next day a little passing steamer took off some of us. We were told that a man on board was dying with yellow fever, but that did not matter for one who had cast off all care. We stopped at the Manitou Island, and the dead was left to his rest, and we went on to Mackinaw. Here was a new terror. All the region was appalled by a sudden visitation of the Asiatic cholera, especially at the Soo. Still we went on. Contrary winds kept us from going up Lake Superior from the Soo until Sunday, but I did not like to go then, so the steamer "Napoleon" left me to take the "Independence" on Wednesday. A row-boat took off some passengers off Marquette, to go to the new iron mines. I landed at Eagle River to see the "Whiff,"

which at that time was the leading copper mine on the Lake.

"The "Napoleon" came in time to bring us to La Pointe on Sunday forenoon. But Mr. Livermore—if I remember rightly the name of the kind Indian Agent—piloted me to the Mission church. There the Missionaries received me most kindly, even giving the privilege of preaching. It was the time of the annual Indian Payment, and some 3,000 Ojibways were gathered in their birch canoes and wigwams and blankets and feathers and paint. I was very kindly entertained at the Mission House—where Mr. Hall then lived; but the Wheeler family from Bad River (Odanah) were there, from which dates a most delightful and fruitful life-long acquaintance and attachment.

"The most characteristic feature of the visit was a night of service on the special police, whose duty it was to find and to break whiskey bottles among the wigwams, and do such other service as might best preserve the peace. I had a missionary for companion who was able to fill in the intervals of our official duties with stories of Indian folk-lore, or of contemporary medicine miracles, while the glowing, flashing Aurora Borealis and the frisky thunder storms entered very genially into the festivities of our midsummer night.

"I wish I could go and get the present companion picture—but I am glad my friends can have it. May they all get such benefit as brought me back to perhaps the best year of the work of my life.

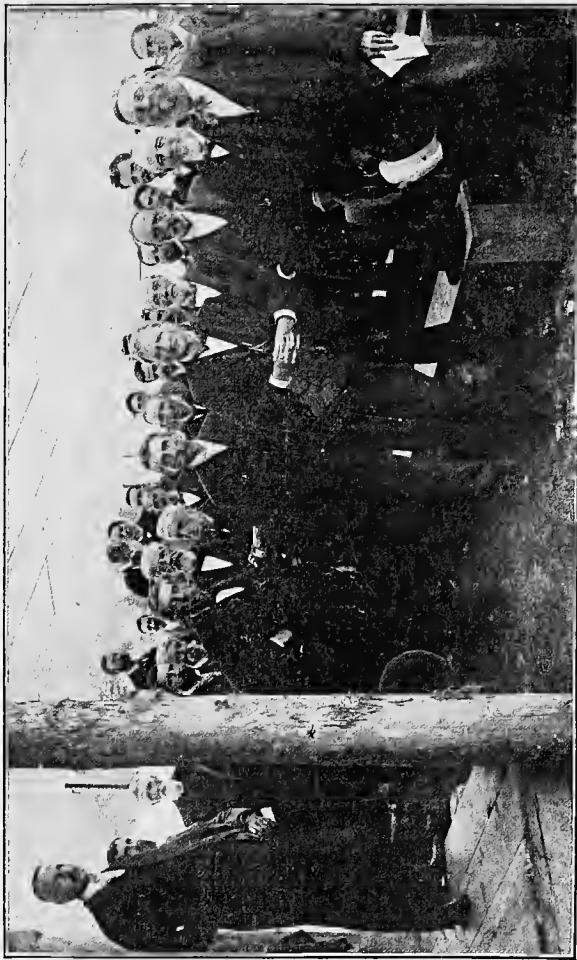
Very sincerely yours,

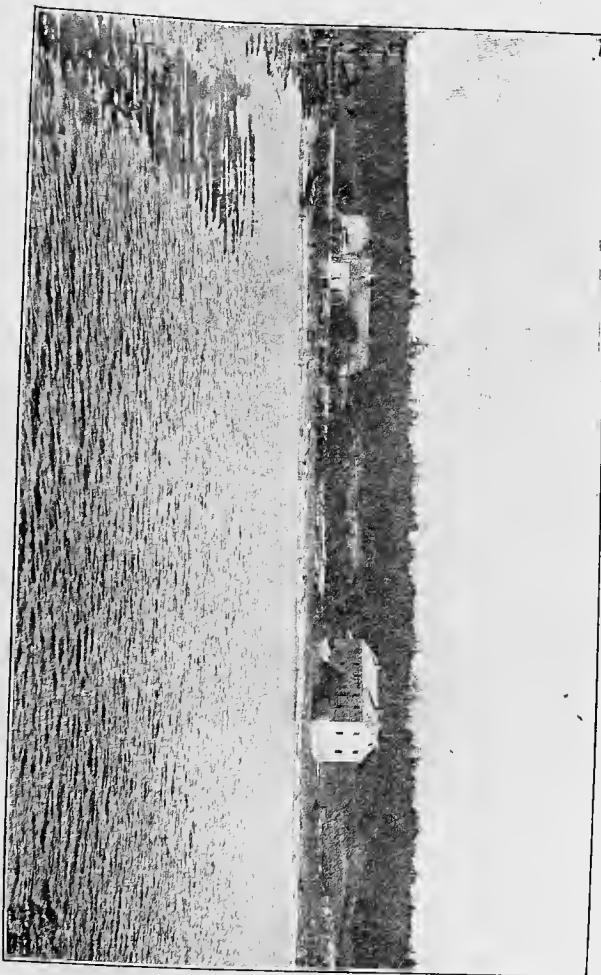
JOSEPH EMERSON.

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—Books perish, buildings decay, generations disappear; but the history of "THE OLD MISSION AND ITS MISSIONARIES" is indelibly engraved upon the indestructible record of the Recording Angel.

A NOTABLE HOME MISSION CONFERENCE AT THE REOPENED OLD MISSION HOUSE, SEPT. 14, 1899.







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